

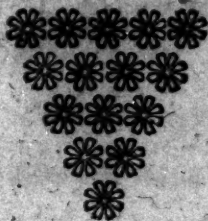
A
CONFERENCE

Lately held

Betwixt *H*— *G*—*g*, Esq;
and a certain *E*— *b* *L*—*d* at *A*—*n*,
in Pursuit of his Travels through *Europe*,
relating to a great but unfortunate *P*—.

To which is added,

An occasional BIRTH-DAY ODE.



Printed in the YEAR M.DCC.L.

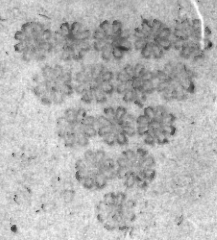
CONFERENCE

Lately held

Between A. G. and a certain B. in Pursuit of his Travels through Europe, relating to a great but unfortunate F.

To which is added

An occasion DAY ODE.



Printed in the Y. E. A. R. M. D. C. C. L.

(11)

P R E F A C E

T O T H E

R E A D E R.

I Hope my Readers will excuse the Lowness of my Stile, as I rather chus'd to copy it *Verbatim* from the Original, than embellish it with Decorations of Art. Neither have I introduced any fictitious Personages or Story, whereby to lengthen the Narration, as too

B many

(ii)

*many are guilty of, but follow'd
the Maxim, which every candid
Reader must approve of, viz.*

Magna est Veritas, et prevalebit.

TO THE

R E A D E R

I Hope my Readers will excuse
the looseness of my Style, as I
rather chus'd to copy it verbatim
from the Original, than em-
bellish it with Decorations of Art.
When I introduced any ficti-
tious Personages or Story, whereby
to lengthen the Narration, as too
many

A CON-

(+)

A

— V — to the

CONFERENCE, &c.

A certain E — — L — — of great Fortune and Interest resolving to make the Tour of Europe, his Curiosity led him to A — — n, where he met with H — — G — — g, Esq; a Gentleman respected by his L — — p for his singular Perfections. After the usual Ceremonies, which generally happen upon those Occasions, where two intimate Acquaintances meet so accidentally after a long Absence, they enter'd into the following Discourse.

G — — g. — —

SINCE our first Acquaintance, we have seen the Revolution of almost twenty Years, in which

Time your mistaken Loyalty and steady Adherence to the H—— Succession have been most conspicuous. Your over-zealous Passion for Religion, your prejudiced Notions of Popery, Slavery, arbitrary Power, &c. and your pretended Possession of Liberty, has render'd your Mind insusceptible of the slightest Impression of Esteem for a P—— as conspicuous for his Virtues, as the other is remarkable for his Vices. Permit me, Sir, to undeceive you in these prejudiced Notions which you retain in your Mind, by enumerating the many Qualifications which are possess'd by a P——, the greatest (without Partiality I may say it) of any of his Predecessors.

NOBLE-

NOBLEMAN.

I own I am a Well-wisher to the present Establishment, and am as much surpriz'd to see you led astray by the mistaken Zeal of Loyalty (for so I think it) as you are astonish'd at my Abhorrence of the Enemies of the *H*—— Succession, however I shall be glad to be inform'd of the Merit and Qualification of one who has influenced you to leave your native Country, and drawn you from amidst the Blessings of Ease and Plenty, to be a Partner in his exiled Calamities.

G——g.

G——g.

O! did you but know with what a large Portion of the R——l and Pr——ly Virtues, which signalize great Monarchs, this P—— is endow'd with; were you but a Witness of his Courage, Resolution, and Promptness of Mind, of his Activity and Delight in Business, and his thorough Inspection into Affairs, with such a peculiar Sweetness and Benignity of Temper, as are of the highest Value in one born to govern, but much more when they are accompany'd with Justice, Honour, Fortitude, Temperance, and other Heroic Virtues, you would not wonder that I rather chuse the Satisfaction of devoting
my

my Life and Fortune in following his Cause, than to live in a State of Indolence and Inactivity in a Country once remarkable for its Greatness, but now pitiful for its abject Poverty.

NOBLEMAN.

The Character you give him is of a very extensive Nature, and I cannot help thinking but you are too partial in his Interest, therefore should be glad to know (as no Doubt you have heard his Sentiments on that Topic) what are his real Notions of Government, and the Constitution of the People of *E—d*, and first I think that he (brought up in the Belief and Practice of the *Roman* Catholick Religion)

Religion) can never be the Head of a Protestant Body, for that appears such a Monster in Nature, as would neither be fit to preserve, or be preserv'd by it.

G——g.

So absurd and ridiculous are the Notions instill'd in the Minds of too many E—— concerning the Difference of Religion, that the very Name of a Papist appears more hurtful to your Constitution, than the heaviest Load of Oppression, the sure Attendant of an u——d G——t. Whatever my R—— Master's private Sentiments may be, I cannot inform you, but I have often heard him say, that a P—— should always conform himself
(Religion) self

felt to the Constitution of the People over whom he reigns, that he ought to take an equal Care of infringing the Religion or Liberty of his Subjects, and that he should have no mercenary Views of enriching his own private Purse by oppressive Levies on the Rights or Estates of his People, but on the contrary make it his utmost Endeavour to ease them from any extravagant Taxes which a necessary War, or any other constitutional Cause, might have obliged him to impose; but these are only Principles which are possess'd by a P——, who has an Affection for a Country dear to him by the strictest Laws of Nature, and seldom or never to be met with in one, whose Affection (for the same Reason) must

C

incline

incline him to the enriching of his native Country at the Expence of any other. As for your Objection, that a *Roman* Catholick P—— (as you think proper to stile him) is neither fit to preserve or be preserv'd by a Protestant People, I answer, that the R—— Power of a P—— ought to be abstracted from the Subject-Body, as we do the sublim'd animal and vital Spirits from the gross Composition of the Body, the Sovereignty being as a presiding Power fitted to govern Members of various Constitutions; and it is as easy to conceive how a Popish P—— (allowing him to be so) may govern his Protestant Subjects, as it is for a Father to govern with paternal Care and Indulgence his

his Children of different Humours
and Inclinations.

NOBLEMAN.

But supposing this P—— never
attempted to introduce, or force
any Religion contrary to the Con-
stitution of his Subjects; don't you
think he would confer the most
important Places of Trust on Men
of his own Way of thinking, rather
than on the most meritorious of
different Principles, and conse-
quently that would be a Means
of overturning the Protestant Estab-
lishment; for tho' a P——, for
his own Security, might not concern
himself about the different Re-
ligion of the People whom he
governs, yet a Body of Men, coun-

tenanced

tenanted by their Sovereign, might endeavour to impose their Principles on the whole Kingdom, and we too well know the Barbarity and Cruelty, that was exercised in Q. Mary's Reign, ever to wish to see a Set of bigotted, designing Men, hold the Reins of Government.

G—g!

You have express'd great Apprehension of the Danger of your Religion, and were the P—— as much bigotted to any, as you seem to be to yours, there would be Reason to fear what you have advanc'd; but I do assure you, Sir, there is not one that is less scrupulous about Religion than he is (tho' at the same Time, as diligent in his Duty as

most

most Men) for in whatever Sect Merit is found, he is always a Promoter and Encourager of it, without any Regard to Principles; but I don't think that any Man ought to stigmatize a whole Community for the Misconduct of one. Every Body knows, that in one of the Skirmishes (not to reckon about fifteen or sixteen pitch'd Battles fought betwixt the Houses of *York* and *Lancaster*, upon the Usurpation of *Henry IV.* against *Richard II.*) that more were slain in one Day, and more Families ruin'd in one Year, than in the whole Reign of *Q. Mary.*

NOBLE-

NOBLEMAN.

I did not mention that with an Intent to reflect on *Q. Mary*, but on the designing bigotted Counsellors; who advised her to do so, and I still think, were the P—— to wear the C——n of E——, he would never be satisfied, till by Degrees, he spread his Religion over the whole Kingdom, and so very bigotted are all that Sect, that I am almost sure he would think it (or be made to think so by the Clergy, who always over-rule the Actions, and even the Consciences of K—— themselves) a meritorious Act to lose his C——n, nay even Life itself, in endeavouring to impose those

those Principles, which he himself professes.

G——g.

Were the P——'s Character as well known to all his Subjects as it is to me, I should not think it possible that any could entertain such apprehensive Notions of his Conduct; for I do assure you such a wise and well-qualified P—— will attentively consider how his own Ease and Felicity is involved in that of his own Subjects; were he a P—— less vigorous and active in his Person; were he less experienc'd in a long Tract of Observations, less knowing of Men, or of a less piercing Judgment and Vivacity of Spirit; had he not so many Times
express'd

express'd himself with the greatest Love and Pity to his distress'd k——s; were he a P—— that did not so seriously discountenance all Manner of Vice, or gave not such signal Tokens of his Piety; were he a P—— that devolv'd his Cares on another, whereby he might enjoy an easy Life; were he subject to any violent or sudden Passion, or easily impos'd upon by cunning and deceitful Men, we might suspect his Concern for his People, or think him negligent of his Interest; but a P—— endow'd with such Extraordinary Qualifications, can never be wanting in the great Concern of his R——l Trust, both in promoting the Good of the Country, and endeavouring to gain the Love and Esteem of his Subjects.

NOBLE-

NOBLEMAN.

The Pope and the Catholick Fathers (were the P—— to reign over Protestant Subjects) would be continually instilling into his Mind how glorious an Enterprize it would be, and what a transcendent Jubilee it would cause all over the *Roman* World, if he should re-unite his Subjects to the *Roman* Catholick Church; and so irresistible would their Charms be, that I am afraid he could not resist the Enchantment. Nay, being prepossess'd with a firm Persuasion, that the Undertaking of it would be an acceptable Service to GOD Almighty, it is not so much as to be thought that he ever could be quiet in the Possession

session of a Kingdom, whose Subjects are so widely different in their Principles, without using all Means either by Arguments, Promises, Threatnings, or Force, to make Profelytes of the whole Kingdom.

G——g.

Had not the P—— given his R——l Word and Assurance, that he would never infringe the Religion of his Subjects, but on the contrary support them in the Exercise of it, I should not at all wonder at these conscientious Scruples which too many entertain; but what more can be demanded of a P——, than the repeated Declarations of him and his R—— Father (whose Delight is Justice and
Vera-

Veracity) proclaim'd thro' the major Part of his K——ms in that glorious and immortal Struggle for the Recovery of his undoubted, lawful Right, and to free his Subjects from the Tyranny of an u——d Reign. But besides, the P——t Religion is in no such Danger as some (especially the thundering Clergy) labour with all their Art to make us believe, considering how averse the Body of the People are to it. P——tism has taken deep Root, and the Prejudice against, and even Abhorrence of, P——ry have been instill'd into us from our Cradles, so that the Generality may as well be prevail'd upon to imbrace Heathenism, as a Religion which has been represented as idolatrous, and so contrary to

Scripture. Education is a great Impediment in the Minds of all Men to admit of any Change in Customs, much more in Religion. Therefore I think it is an Attempt altogether unfeasible, and may satisfy any of the groundless Fears which too many are prone to suggest, more, I believe, out of Design than that they believe it themselves, that the P——t Religion is in the least Danger of being overthrown. Further, Sir, you have more Reason to apprehend the Ruin of your C——try from him who at present r——s over you, than from my R——l Master; and you ought to consider the Difference betwixt a lawful h——y P——, and an ———, the one being oblig'd by Interest to govern his Subjects with Justice,

Justice, Lenity, and Mercy, that he may have a peaceable and comfortable Reign; whereas the other (the establishing his ——— being his whole Scope) enslaves all he can, studying only to awe all into Obedience by mere Force. And now, Sir, I hope I have removed all your Scruples in regard of the Principles of my R—— Master; but to convince you more, that he is no Bigot to any Religion whatsoever, he has rejected an Alliance with a R—— C—— Power, and the World will, in a short Time, see him married to a P——-t P——-s of great Beauty, Fortune, Merit, and Interest.

NOBLE-

NOBLEMAN.

Your Reasons are so very strong, and founded on Veracity, that without being partial I must give Way to them; for I don't myself think it his Interest to introduce a Religion so generally detested, and the Character which you have given, and I so often heard of him, makes me conclude it a moral Impossibility that so wise and generous a P——, and so great a Lover of his Country, would undertake a Business that must require such a long Time to effect, and must render those Years he hath to live full of Disquiet and Anxiety, if not of Blood and Slaughter: For surely it is a P—— Interest to consult the
 .Safety

Safety of his G——t, and govern his Subjects with such a steady and equal Management, as make them unanimous in Defence of their P—— and Country. It would give inexpressible Joy to all his Well-wishers to see him married to a P——t P——s, for two Reasons, *first*, because then they would be convinc'd he was no Bigot to P——y; and, *secondly*, should he die without Issue, all their Hopes would be buried with him, for they cannot expect that his —— can ever have any Pretensions to r——n over a P——t People, after accepting a Thing so obnoxious to their Constitution. And indeed I think he could not have done any Thing so contrary to his Interest.

G——g.

G——g.

Were we to answer for the Failings of our Fathers or Brothers, or follow their Footsteps, it might be of Advantage to some, but a Dis-service to a great many more. Had you yourself, my L—d, for Instance, adher'd to the Principles of your Predecessors, you had been as strenuous in the Interest of the R—— Family, as you now are in that of the U——, or because your Brother may be guilty of some Overights, must we lay the Blame on 'You? No! We should rather extol your Judgment and Candour in discountenancing such Failings as are destructive to the Interest of your Family. My R—— Master disapproves

proves his Conduct in that Respect,
as much, if not more, than any of
his L— Subjects, and tho' he
respects him as a Brother, he dis-
respects him as a —, and has often
said, he was sorry he could not
bear up under the Misfortunes of his
Family, without the Assistance of a
Gift so prejudicial to both their In-
terests, and that for his Part, he had
rather return to the wild Mountains
of S—, and finish his Days in
the most abject Poverty, than do a
Thing contrary to the Will of his
Subjects, or the Good of his
Country.

NOBLEMAN.

Sure the Loss of the B— of
C— must have affected him

E

very

very much, considering all his Hopes depended on the Event of that Day. His Friends in *E*—
blam'd the Conduct of some of his principal Followers, and even accused them of Treachery, and I think it is now very evident, that the *F*— *K*— made use of him only as a Tool to work out his own Designs.

G ~~_____~~ **g.**

Doubtless the Issue of that unfortunate Day made a deep Impression on him, but more for the Cruelty exercised on his Friends, than for any Care of himself. He lamented their Misfortunes with such a paternal Affection, and uninterrupted Sorrow, that he was quite

quite regardless of his own Safety, and when he heard of the unparallel'd Barbarity committed on his dispers'd Friends, his Spirits, which till then were always lively and brisk, sunk to a pensive Melancholy, which the greatest Inconveniency or Danger of his own sacred Person could never accomplish. So various are the Suspicions of Men in Regard to the Misconduct and Treachery of L—d G— M—y, that Prejudice has finish'd what Malice and Envy began. I shall not pretend to vindicate his Conduct, but can assure you there is more laid to his Charge than I think he is guilty of; if the Event of that memorable Day be attributed to his Misconduct, I believe it was more owing to an

unforeseen Mistake, than any wilful Treachery; and to be sure the greatest Men may err, or sometimes do a Thing for the best, which often turns out quite contrary to their Intentions. Had there not been more Roguery in others (especially in his Namesake) it is hard to tell what might have been the Consequence of that glorious Enterprize! But, however, tho' by Treachery or Misconduct he was defeated at that Time, that don't at all argue that his Hopes depended on that: No, GOD forbid! — A P — endowed with so much Courage and Resolution, so much Activity and Diligence, so great a Love for his Country, and with such an undoubted Right, will never let slip the smallest Opportunity

tunity to regain his us—— T——e,
 and ease his much-loved Subjects
 from the Load of Oppression they
 groan under: But depend upon
 it he'll be more cautious whom he
 trusts for the future, for I myself,
 tho' so near his Person, am as igno-
 rant of his Intentions as the *Grand*
Turk. Whatever the F—— K——
 Designs were, I cannot inform you,
 but to be sure he did not perform
 the Articles he entered into with
 my R——l Master, tho' I am apt
 to believe it was altogether owing
 to the ill Advice of his C——rs,
 who were doubtless bribed with
 E—— Money for that Purpose;
 yet I am still of Opinion, when an
 Opportunity serves, he will assist
 him with whatever is in his Power.

NOBLE-

NOBLEMAN.

Were it not better he could accomplish his Designs without the Assistance of the F—— K——, or any other R—— C—— Power, for they are generally so hated by the E——b, that the very Thoughts of their promoting his Interest would instil such frightful Ideas of Slavery and arbitrary Power, that I am afraid could never be digested by a P——t Constitution.

G——g.

Better it would be, and I heartily wish it could be done without it, but when a People are blind
to

to the Perfections, and undoubted Right of their lawful P——, when they are regardless of their own Welfare, and court the Ruin of their Country, when they lie in a State of Lethargy, and wink at the Encroachments on their Liberties, they must be awakened by one, who has a sincere Feeling for their Misfortunes, a just Sense of their Wrongs, and an affectionate and natural Desire for their Prosperity, by whatever Means Providence thinks fit to put in his Hands: For so indolent and apprehensive are too many, who pretend a sincere Esteem for his Interest, who (we have Reason to know it by Experience) would not venture farther than the Tavern to serve him. What then would you have him do? Depend upon those
those

those Lukewarmists and risk his Cause, nay, even his sacred Life upon an Uncertainty? No, believe me, my Lord, when it shall please GOD to send another Opportunity, he'll come provided with those who are neither lazy nor apprehensive to fight.

NOBLEMAN.

In what Manner does he employ his Time, or what Amusements does he take to divert it? For I should think it must be tiresome for any one, much more a P——, to wander from Place to Place without Acquaintance, and likewise obliged to conceal his Name and Quality?

~~General~~ **General**.

G——g.

Never was a P—— so much esteem'd in every Court he comes to; for though his real Name is unknown, yet there is such a conspicuous Air of Grandeur and Majesty in his Looks, such a condescending Sweetness and Serenity of Temper, and such noble Sentiments express'd with all the Force of Eloquence, that commands Respect from every one that sees him. He constantly employs two Hours a Day in receiving and answering Letters from different Parts of *Europe*, for I do assure you, my L——d, whatever you may think in *E——d* of our Affairs, they are not in such a desponding Way as they imagine; for the P—— both receives and

F

dis-

dispatches a great many Couriers,
 and is always very full of Spirits;
 but what the Design of all this is,
 must remain a Secret till Time shall
 ripen it for Execution. In Com-
 pany he is always so chearful and
 merry, that every one admires the
 Pleasantness of his Humour. I never
 saw him shaken with any Storm of
 Passion, but bore all his Misfortunes
 and Disappointments with a Sere-
 nity and Composure of Mind not to
 be equalled in any, but those who
 are possess'd of equal Heroic Vir-
 tues. In his familiar Discourses he
 enquires what is remarkable in re-
 motest Countries, whether they re-
 late to Government, Peace or War,
 Customs, Disposition of the People
 and their Commodities, or the personal
 Virtues and Accomplishments of
 great

great Men; mingling his own choice Observations, which render all his Discourses pleasing, sometimes surprising, and always profitable and instructive. In his leisure Hours he employs himself in hunting, or some other manly Exercise: Neither is he averse to the Conversation of the fair Sex, by whom he is generally beloved for the Agreeableness of his Temper, the unaffected Complacency of his modest Freedoms, and his quick and lively Turns of Wit. In a Word, while every one strives to be highest in his Esteem, he impartially distributes his Favours to the most deserving.

NOBLEMAN,

What are his Sentiments of the present Possessor of the C——n of

F 2

E——d?

E——d? I should think his Ambition (which doubtless is the Companion of all Princes, especially those whose Birth intitles them to a Crown) would instill very disadvantageous Notions of him who wears it.

G——g.

His Sentiments are what every truly Christian Hero's ought to be, full of Lenity and Good-will. Regardless of the calumnious and prejudiced Reflections thrown upon himself by his Enemies, he is a general Lover of Mankind, and respects him as the **E**—— of **H**——, but disregards him as the Oppressor of his Subjects: Nay, I have often heard him say he was more affected with their Sufferings than his own,
and

and wish'd (for their Happiness) the
 E—— of H—— was inspired with
 a sincere Esteem and paternal Con-
 cern for their Welfare, till such
 Time as GOD Almighty thought
 proper to restore him to his us——
 T——ne. Ambition it cannot be
 in a P—— who only wishes to re-
 gain what he is unjustly deprived
 of; and if Ambition be the At-
 tendant of Mortals, I believe his
 only extends to the Possession of his
 uncontestable Right, and the Hap-
 piness and Prosperity of his Sub-
 jects.

NOBLEMAN.

These indeed are very favourable,
 but I suppose his Charity don't ex-
 tend so far to the D—— of C——,
 whose

whose Behaviour at the Battle of
~~C~~ if we may believe those
 who were Eye-witnesses, was not
 very lenitive.

It is not consistent with my R—
 Master's Humanity, nor indeed
 with any Christian's, to regard a
 Man, who (not content with the
 Success of the Day) us'd all bar-
 barous Cruelties on his vanquish'd
 Foes. Whether it was owing to
 the Joy of Victory (being the first
 he ever gain'd) or to the natural
 Cruelty of his Temper, I can't de-
 termine, but so shocking were the
 Barbarities he executed not only on
 those who fought against him, but
 even on innocent Women and Chil-
 dren,

dren, that the very Thoughts of what I saw myself, tho' much inferior to what I have heard by undeniable Authority, makes my Blood run cold in my Veins. How can it be thought then, that a P—— endowed with so much Lenity, and every God-like Virtue, can have the least Respect for, one harden'd in Cruelty, and every diabolical Vice?

NOBLEMAN.

This and a great deal more I have heard before, but never believed so much Barbarity could be lodged in one Man; now I no longer doubt of it, since I am informed by one of your Veracity. You have likewise undeceived me in those prejudiced

prejudiced Notions of the S—
 Family, which I have been edu-
 cated in from my Cradle; and for
 the future, not all the Promises,
 Threatnings, or even Force itself,
 shall compel me to do a Thing in
 the least detrimental to their Inte-
 rest, but in the mean Time should
 be glad, as a Profelyte, to pay my
 Obedience to a P— who justly
 deserves the Admiration of the
 World.

NOBLEMAN.

G—g.

It gives me unspeakable Joy to
 find you a Lover of Merit, Truth,
 and other Sublime Virtues united
 in my R— Master. Were you
 the E— of H— himself, he
 would use you with becoming Ci-
 vility

vility and good Manners. Though our Court is not so grand as—yet it is free from all Kind of Debauchery; the diligent, virtuous, sober, ingenious, and loyal, are received with all imaginable Respect; the slothful, factious, debauched, and irreligious, are as much discouraged; here are no Ministers, who threaten on the Part of their Master, all those who do not approve of their irregular Proceedings and bad Conduct! Here are none who engage in any weighty Employments for the Sake of the Title or Salary, and who have not the least Ideas of the Duties which are annex'd to them, but serve an Apprenticeship very hurtful to the Affairs which are intrusted to their Management! Here are no State No-

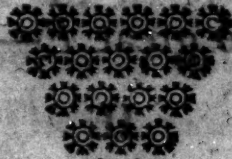
vices intoxicated with vain presumptuous Honours like the Afs in the Fable, who took to himself the Incense offered to the Statue of the Goddess which he carried! Here are no Courtiers who endeavour to foment a War for the enriching of themselves at the Expence of a whole Nation! In short, Sir, here are no Ministers whose only Study is the promoting their own Interest at the Ruin of their Country, by the too prevailing Power of Bribery and Corruption! But, on the contrary, here are those, who disdaining all such mercenary Views follow the Footsteps of their R—— Master with a Spirit of Attention and Application, which is not capable of being distracted with Pleasures and frivolous Amusements; here are those

those endowed with a right Judgment to comprehend, a quick Penetration to discover, a Spirit fertile in Expedients for the Good of their P——, a Readiness of Mind to avoid every Temptation that may endanger the Interest of their Country, an Evenness of Temper, and sedate, and quiet Dispositions, unsusceptible of the least Impression of any Thing prejudicial to the Good of their Fellow-Subjects, or the Interest of their R—— Master, whose easy Access, courteous, civil, and agreeable Behaviour, contributes so much to gain the Affections of those he has to do with: In a Word, it is not only a Crime, but highly disadvantageous to our Interest, to distrust a P—— good Intentions for his People. He has multiplied his

Affurances of the Protection of our Religion and Liberties, and it is our Duty to be confident in, and truly thankful for them, and neither by Insolence or Mistrust forfeit his R—— Favour, especially as a Diffidence in his sacred Promises is the more disobliging, as it is the questioning his Veracity, which is one of the chief and most valuable of his R—— Virtues. This Distrust, when it touches the Reputation of a private Person, raiseth a deep Resentment, how much more must it be disliked in so great a Person, who hath that peculiar Temper of Spirit (suitable to his Birth and Dignity) especially when it tends to the Diminution of the Love and Honour due to him by his Subjects: But you may depend upon it, the Time is near

near at Hand, when my R——
Master will have it in his Power
to——

Here the P—— came in, which
put an End to the Discourse, but the
Public may be assured (if I possibly
can procure the Continuation) they
shall be favoured with it.



From Heav'n's sacred Gods descend,
To him your powerful Aid extend,
And bless the God-like Youth.
Let every Britain's true-born Son
Their native martial spirit join
In Friendship, Love, and Truth.

A BIRTH-

BIRTH-DAY ODE.

I.

YE Sons of Music strike the
 Lyre,
 Let Melody our Souls inspire
 With Gaiety and Mirth;
 Great *Phæbus* all your Art display
 To welcome this auspicious Day
 That gave great *E——d* Birth.

II.

From Heav'n ye sacred Gods descend,
 To him your powerful Aid extend,
 And bless the God-like Youth.
 Let every *Briton*'s true-born Son
 Their native martial Spirit join
 In Friendship, Love, and Truth

III.

III.

Let *Pæans* rend the vaulted Skies,
And Echo's loudest Trumpet rise
To sound abroad his Praise.
Great C—— with martial Fire at-
tends
The Call of *Al——n's* bleeding
Friends,
Their dastard Souls to raise,

IV.

See angry Jove his Aid prepares
His mighty Thunderbolts he rears
To drive U—— hence.
Then *Br——* haste, to Arms re-
pair,
Your Wrongs in warlike Sounds
declare,
And crown your glorious ——

F I N I S

(47)

III.

Let P. know round the vaulted Skies
And Echo's loudest Trumpet rise
To sound abroad his Praise.
Great C. — with martial Line ar-

tends
The Call of W. — 's bleeding
Friends,
Their gallant Souls to raise.

at W. 1

And angry Jove his Aid prepares
His mighty Thunderbolts hears
To give U — hence.

Then A. — hails, to Arms —
part,

Your Wrongs in warlike Counts
decide,

And crown your glorious —

F I W I S

